

kohl zine

4

a better education system joined by a higher technological level. A system which features both of these components has a bigger chance of economic success. This does however not imply that other factors like, financial independence, political systems, geographic positions etc. have no influence on economic growth but the mentioned two factors can be said to be the most important ones. Romer developed a model** which showed that when improvements in a production process due to a new technology are introduced while also teaching the workers the necessary knowledge how to use said technology efficiently, leads to the output not only being doubled but also producing an undefined (x) surplus of goods. On the other hand just doubling the amount of workers and machines, while not giving the workers the necessary know-how, would only double the output. This obviously deprives you of the surplus of x. For his theoretical model Romer received the noble prize in economic sciences in 2018.

Concluding this article in one sentence :

To enhance our third (shit) world tier countries economies we (as the armchair despots we Bernds are) have to not only keep up with technological development but also teach the Poointhelos economical useful knowledge.

February'19

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**(<https://www.jstor.org/stable/2937632>

Anti-manife

Objectively speaking, life is a nuisance because the work put in to living is merely for the guarantee that your genes may selfreplicate and even then, that possibility is uncertain. And even if we consider selfreplicating as a worthy task, it would fulfill no purpose. If we consider the heat death of the universe as the most probable case, our universe is going to end itself in void. Maxwell knew that pretty well and was astounded by it

The shortest path for a sentient being to follow therefore is the termination of his own existence for the purpose of simultaneously making sure that (i) he wouldn't contribute to the generation of more entropy in the universe and (ii) cessating the vicious cycle of selfreplication - assuming he didn't produce any offspring.

Human beings, curiously, have been following the opposite path of entropy for as long as civilization has been heard of. That opposite path is enthalpy, the creation of order. It is almost hilarious that we, as sentient beings, must try and follow the opposite path of the universe. We have so far developed examples of this affirmative that range from concrete to steel to polymers.

What is to be deduced from this is that we have been taking particles that were floating freely in the universe and employing energy to put them, forcibly, into a more stable state - only to satisfy our own desires. And by doing that we have not only caused the extinction and endangerment of several of our planet's species but also disrupted many cycles necessary for the regulation of it's own ecosystem, such as the carbon cycle. These cycles have been flowing for hundreds of millions of years and yet we have

use), in 18th and 19th century Europe, often measured by literacy, the ability to read and write, was low. For example only 60% of the British men were sufficiently literate. Nevertheless a knowledge elite, often rich individuals, who had the chance to use their broader education economically, for the first time existed and fostered a culture of scientific intellectualism. This means that it was not enough to have the money to buy a steam engine for your production but also had to have the know-how to use the engine efficiently. For more information, the paper of Squicciarini and Voigt which delivers deeper insights into economic history on this topic*.

Differences in economic growth today can be explained by comparing countries GDPs or comparing the wages received for the same job. Speaking of the latter, taking a look into a wagie (read: fuck) thread on /int might help to gain a deeper knowledge on modern economic growth. Bernd A, from a shithole country, probably a term for a country on a scale between „do you know de way“ - land (Uganda) or Russia, suffers because of a wide variety of work related issues starting with a low payment, in relation to a stronger currency, like the GodImperatorTrump-Dollar (GIT-Dollar), followed by outrageous working conditions such as 10h+ working days. Of course he complains that none of the problems are of his own fault and everything would be better in any premium tier country like Merkeltown.

On the other hand Bernd B, born, raised and educated in a good western community, brags about his impressive rich lifestyle. Obviously speaking only in economic (GIT-Dollar) terms, since Bernd will always find problems large enough to roast his (miserable) life (read: tfwn gf).

The key difference in the economies of the countries of Bernd A and B might actually just lie in Bs country having

* <https://academic.oup.com/qje/article-abstract/130/4/1825/1914932>

Braintrain: Why a thriving economy needs knowledge and technology

by Germanball

This article will be a KC-tier introduction into modern economic growth from the 18th century until today. Decide for yourself what to take serious.

In 1712 the first commercial steam engine was stationed near Wolverhampton, Britain. The steam engine is pretty much the shining poster child for the industrial revolution. Typically, the industrial revolution is divided into two phases the first stretching from 1760 until about 1830-1850. Which in turn was directly followed by the second phase which ended about 1920. During this period life in many European countries changed. The factory system, which divided production into worker and machines (of course there were no gender norms during this time, therefore no human complained that he/she felt him-/herself more like a machine instead of as a worker), was introduced and cities grew faster. On the other hand, child labour (in factories, bernd) was a thing in rural and urban areas.

Human Capital, the ability, skills and attributes of a person (the 'potential' the thing Bernd fails to properly

managed to disrupt them in less than two centuries. We have extracted oil from the deepest layers of the crust for more than a century and we have done that just for the purpose of maintaining an oligarchy and a global economic and financial system that depends on fossil hydrocarbons and its derivatives. This is not to say we have not developed many impressive features as sentient beings. Those features range from mathematics to computing systems that were only brought to existence by the feats of the effort of thousands of people. We have split the atom and are getting close to effective nuclear fusion as that which happens in the core of stars and are the basis for our planet's ecosystem. The real question is: are we going to be able to revert the drastic changes we have made to the Earth's ecosystem in less than two centuries?

We are going to refrain from answering that question and put it in shorter words: the only effective way to restore the planet's balance is to terminate the *Homo sapiens sapiens* but not without first removing all the traces of its existence as not to allow any dissidents to start the same destructive cycle again. Our most ingrained survival systems have led us, through time and consequent decay, to disregard our roles as sentient, rational beings and to fortify the most egoic and vindictive aspects of our personality. Launching an atom bomb that was able to kill hundreds of thousands in a matter of seconds at an already defeated country is an example of such aspects. If we want to go further and prove the degeneracy of the human character we must only compare the pinnacle of the Western civilizations, Rome, to our current status as a "Globalist civilization". Whereas the former was marked by virtue and honor until its decay, the latter is marked by vanity and pride.

Capitalism has no inherent decay to it, that is not to say it is a flawless system but rather one of the most marvelous, effective and Machiavellian ways of controlling society. It is based primarily on two concepts: compound interest and centralization of capital. Compound interest not only creates a kind of virtual wealth, indiscernible and not palpable as also based on a mathematically flawed formula, for wealth doesn't simply generates itself out of nothing, it must be based upon a real measure for it - we used gold as ballast and now we have nothing but digital numbers compounding over themselves. Another problem with compound interest is that it creates the possibility for future contracts that satisfy mostly one part to the detriment of the weaker one, which eventually amounts to selling your future - or "the future of your generation", if you consider having offspring - to a fundamentally flawed system. The centralization of capital is merely the consequence of compound interest, for whereas one part of the contract, the leading one or contractee, has exceedingly high gains, most of the time - that is, in comparison to the contractor -, the weaker one loses not only its future but also its freedom. In a world controlled by money or wealth, there are no rules and everything is a 1 1 0 w e d . This leads to oligarchies which get smaller - in quantity, not power - and smaller as time passes and eventually end up ruling over the whole game. Well, having sold not only your freedom to the hands of a few but also your future - what is left for you?

I must finish this essay with a quote from Jean-Jacques Rousseau:
"The first man who, having fenced in a piece of land, said
"This is mine,"

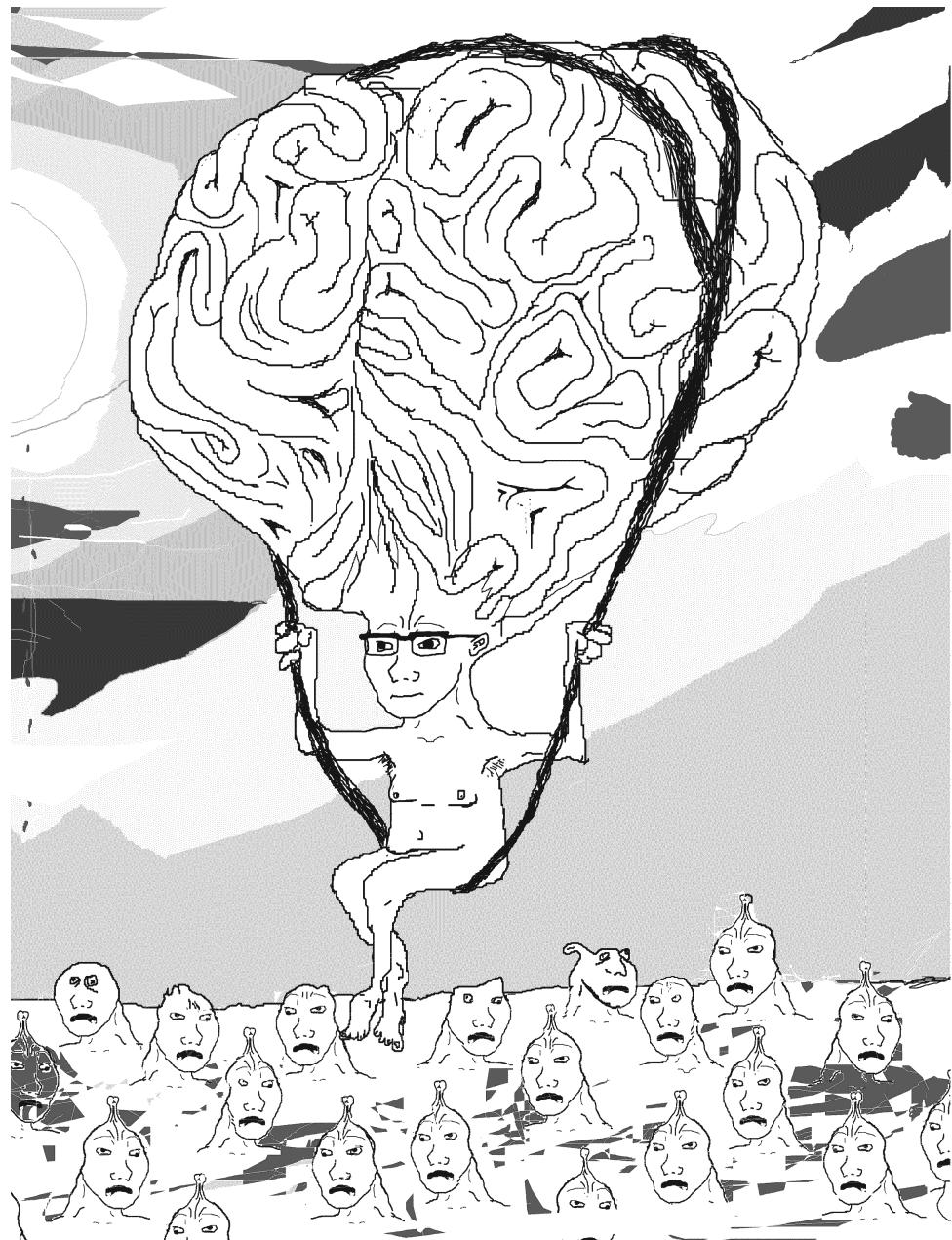
and found people naive enough to believe him, that man was the true founder of the civil society. From how many crimes, wars, and murders, from how many horrors and misfortunes might not any one have saved mankind, by pulling up the stakes, or filling up the ditch, and crying to his fellows: Beware of listening to this impostor; you are undone if you once forget that the fruits of the earth belong to us all, and the earth itself to nobody.



IV. Peak and Plateau

It's difficult to describe the peak experience under Ayahuasca, as I've gained more experience it has changed. While some of these experiences may seem fantastical to read, they were laden with meaning at the time.

Early on, and I have not had many of these experiences since and will save the story for another article, I have felt the presence of entities that may well be demonic. These have taken the form of draconic reptilian (and occasionally mantis) entities that have polymorphed me into various animals to the extent that I was reminded of the phrase "ontogeny recapitulates phylogeny" and felt as if I was living through the evolutionary process. I was later, having dispelled this scenario, taken on a harrowing of hell.



Datapagan and a Cybervegan - Part One

Bernd's Guide to Ayahuasca

by Americanball

I. Introduction

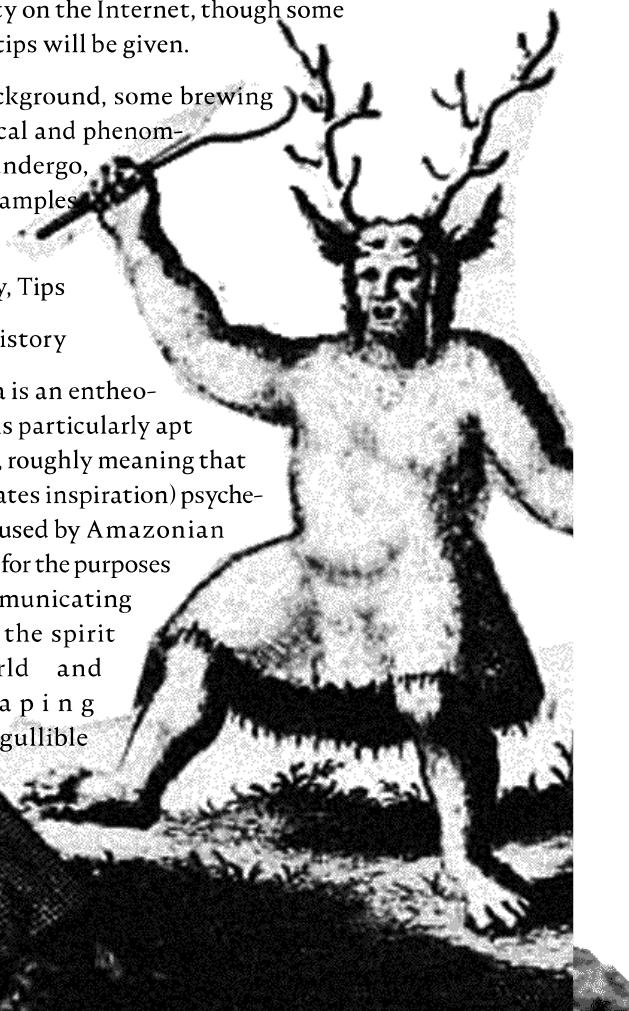
This is a practical guide to Ayahuasca drawn from one Bernd's experiences, we will not cover every step of the brewing process given its wide availability on the Internet, though some context is needed and some tips will be given.

Here I will include some background, some brewing tips, the most basic of physical and phenomenal experiences one may undergo, and a few anecdotes and examples of my experiences.

II. Background, History, Tips

i. Background and History

Briefly, Ayahuasca is an entheogenic (the term is particularly apt for Ayahuasca, roughly meaning that which generates inspiration) psychedelic brew used by Amazonian shamans for the purposes of communicating with the spirit world and **r a p i n g** gullible



subtle effects will be felt as entering a deeply meditative and emotionally cathartic state, take this opportunity to reflect on your life and relationships. It may be an hour or two before this stage has passed and you truly begin to feel the mind-warping effects.

As mentioned you will feel quite a bit of intestinal discomfort. Don't be alarmed, lay on your side and whatever you do try not to purge. I have never met someone who has not vomited the first time they've tried ayahuasca, though I have never vomited after my first time.

In addition to the meditative trance and intestinal discomfort, while laying with eyes closed you may notice a few other effects start to creep in.

You will notice that your phosphenes (those dark colored blobs you see with eyes closed) will slowly take on more detailed shape and form. This starts with the blobs turning into simple monochromatic symbols or line drawings. As the experience wears on these closed-eye visuals will become steadily more intricate, entire scenes will erupt out of the mental abyss, you may feel as though you are stepping into another dimension with eyes closed.

Another common phenomenon just prior to the peak is hearing the crackling or sparks of electricity, this can happen during the peak as well but is a sign you are launching and the peak is imminent. I've also had a runny nose, simultaneously feeling hot and cold.

With Ayahuasca and unlike with smoked DMT, reaching the peak can vary. It can be climactic and dramatic (one feels they've stepped through into another dimension) or it can be a gradual easing in, but it is clear when you are there.

III. Dosing and Onset

i. Dosing and Duration

The most ecstatic and dramatic parts of the experience lasts about 4-6 hours, but this can be extended 2-3 hours by redosing (I recommend 1/2 of the original amount of MAOI and 1/3 the original volume of Ayahuasca brew). Typical dosages for me are around 100-120 mL of brew and 35-60 mg of Syrian rue extract. The exact dosages may vary and you will have to experiment based on your situation.

After consuming the Syrian rue you will feel a slight tiredness, a slight nausea, and sometimes a slight feeling of drunkenness. Of these two substances I feel that this is the more poisonous feeling of the two.

Thirty minutes after downing the Syrian rue your MAO enzymes will be fully inhibited and you will be ready to down the DMT containing brew. This brew tastes better than the Syrian rue but due to the tryptamine content it has a slight taste of death or feces and often just thinking about the taste makes me want to gag and wretch, though it is not as bad as the rue in-the-moment.

At this stage immediately following the consumption of the brew I recommend eating a small snack, something like a banana or a piece of fruit in order to draw the brew into you faster.

Given that your method of ingestion is oral, the effects will come slowly and in stages (and even undulations).

ii. The First Stage

The next hour or two may be one of trepidation and of wondering whether or not your brew actually worked.
Be patient. The first

white women. There are many religious organizations and social groups built around the ritual use of Ayahuasca, but of course this is not Bernd's way and I recommend instead brewing your own.

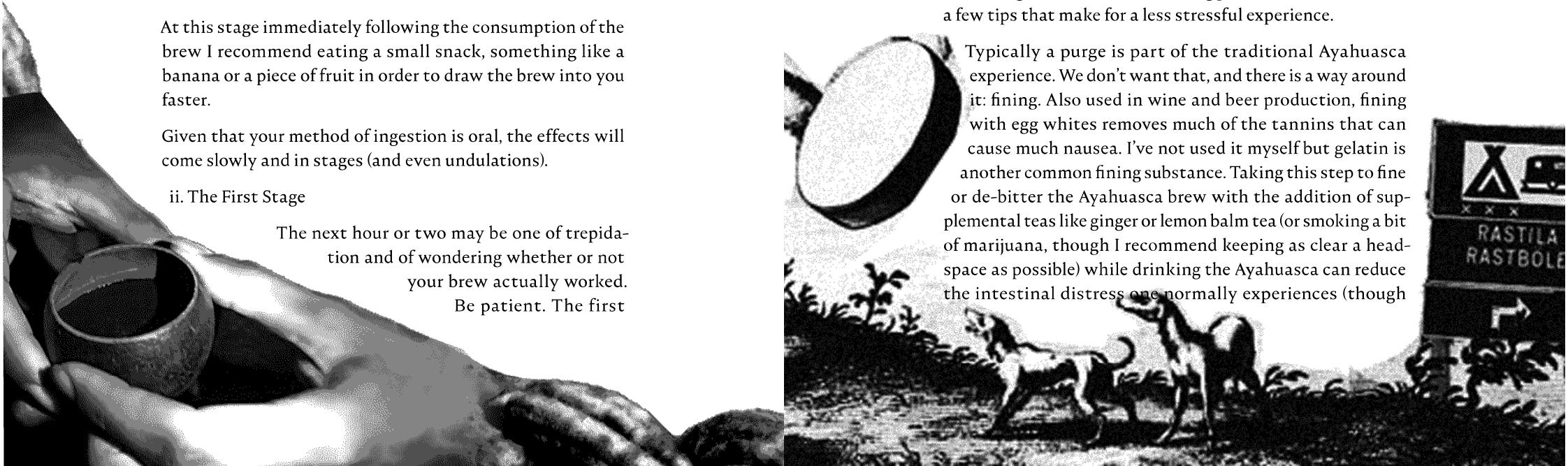
Dosing Ayahuasca is a two stage process, first one consumes the MAOI containing substance, and then DMT containing substance. This is necessary in order to block the enzymes that would otherwise break down the DMT in the gut and allow it to pass into the bloodstream and through the blood-brain barrier.

My personal experience has been with extract of Syrian rue (*Peganum harmala*) and powdered *Acacia confusa* root bark, I endorse the experiences created by these plants. Technically this combination is not traditional Ayahuasca and some object to it being called Ayahuasca (some use the term *Anahuasca* ie analog Ayahuasca) but we'll use Ayahuasca for this guide (*Psychotria viridis* and/or *Mimosa hostilis* with *Banisteriopsis caapi* are the traditional ingredients).

ii. Aside on Brewing Technique and Consumption

I will not go into the entire brewing process but will mention a few tips that make for a less stressful experience.

Typically a purge is part of the traditional Ayahuasca experience. We don't want that, and there is a way around it: fining. Also used in wine and beer production, fining with egg whites removes much of the tannins that can cause much nausea. I've not used it myself but gelatin is another common fining substance. Taking this step to fine or de-bitter the Ayahuasca brew with the addition of supplemental teas like ginger or lemon balm tea (or smoking a bit of marijuana, though I recommend keeping as clear a headspace as possible) while drinking the Ayahuasca can reduce the intestinal distress one normally experiences (though



intestinal distress should be expected even with a purified brew - it merely is reduced to rumblings rather than shitting and vomiting) leading to a more pleasant experience. Some tips for fining with egg whites: the egg whites will coagulate and look like pinkish-greyish-purple boiling brains. Don't be alarmed, and take great care to filter with filters of varying porosity (I use a steel strainer, followed by cheesecloth placed in the strainer, followed by a bit more simmering and then filtering with a cotton shirt placed in the strainer). You will know you are done filtering when the product is a clear light to dark ruby red. If light, I recommend reducing this further by simmering the brew for another hour or two.

Typically one would make a tea for both the MAOI containing substance and the DMT containing substance, in my case I prefer to gel cap Syrian rue extract as it is extremely bitter and foul, probably the absolute worst thing I have ever tasted and I am someone who enjoys IPAs and spicy and even bitter foods. As a side note one should be extremely careful not to piss themselves while using Syrian rue as the active compounds are fluorescent and you WILL stain anything you piss on and ruin your clothes, and these stains are IMPOSSIBLE to remove.

Ayahuasca is not a party drug and does not lend itself to wandering outside in the woods, or even sitting on your couch (unless it is particularly comfy), even having taken the necessary steps to "de-bitter" your brew. This is both because of the intestinal distress, and because of the high body load and stoning effect. You will feel a certain heaviness in your limbs that strangely goes away as soon as you begin to move, and it is certainly possible to get up and move while under the influence (and I recommend getting up and moving if you are having a bad experience, as it helps to shake off the extreme internal hallucinations one may be having).

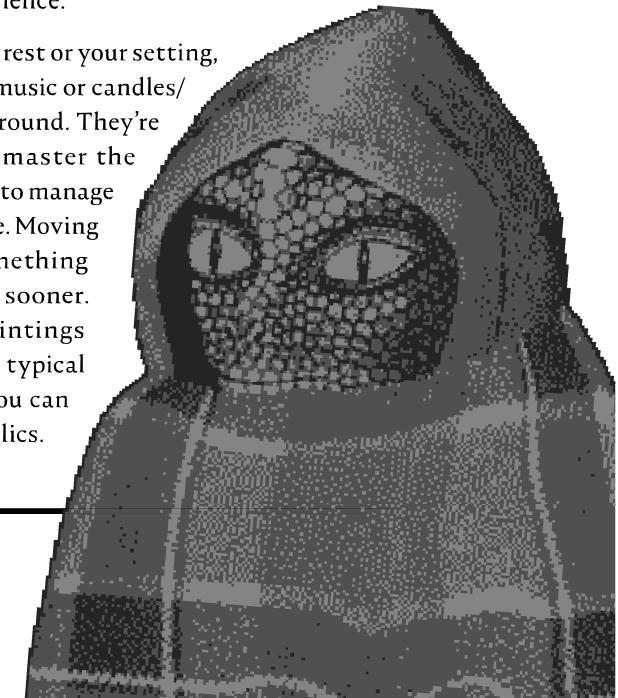
Ayahuasca encourages you to ease into yourself and participate in the internal world it creates or helps you create.

Typically many who consume Ayahuasca will follow a particular diet, this is due to the gastrointestinal distress involved in consuming and more critically because of the drug and diet interactions that occur when consuming a MAOI. It is best to play it safe, but most of the diet advice is BS, if you refrain from eating 3-4 hours before and aren't taking medications you can pretty much eat whatever you like.

iii. Aside on Setting

I recommend having a dark place to lay down (including blankets as you will experience chills on the come up), and for your first few brews or for exploring larger dosages, recommend placing a garbage can and towels around where you will be laying. It is also a good idea to have a couple bottles of water on hand, and perhaps also nausea-reducing supplements (ginger or lemon balm tea in my case). I also recommend clearing a path to your toilet as you may need to use it during the experience.

As far as customizing the rest of your setting, I would keep away from music or candles/incense your first time around. They're great to add in as you master the headspace and learn how to manage your sanity in hyperspace. Moving images may also be something to introduce later than sooner. Having posters and paintings works great. All of this is typical set and setting advice you can find with other psychedelics.



5th of March - 2018

This dream you are about to read is also related to videogames, and was a bit spooky, although a bit cliché now that I look back at it.

I'm playing a game that feels a lot like Ghosts 'n Goblins's NES edition, except that it's daytime and the setting is a Wild West one instead of a medieval setting (however, my playable character, a cowboy, still fought by throwing knives instead of using a more fitting single-action revolver).

On the screen, there was but one enemy. At this point, the genre of the game I was dreaming off went from Wild West to Weird West. I was being chased by what looked like some kind of undead man. Attacking him was useless, and that left only escaping as a viable option against such situation. I was feeling scared.

The alarm clock wakes me up, and I find myself laying on my bed, covered in cold sweat.



7th of March - 2018

I'm in my living room. My father appears, and gifts me a PlayStaion 4 game. At first I thought it was WipEout: Omega Collection, a futuristic racing game I was thinking about buying at the time, but I noticed something odd happened to the game disc.

Upon further examination, I noticed that what he gave me was a plastic disc sleeve holding a picture-less disc with the word „WIPEOUT” written in all-caps with a black marker.

I don't remember anything else about this dream, yet I remember there was „something else” past this.

I have become more engrossed in religions and with the use of incense I have invoked various deities who when making their visits give the experience a certain motif. These have included Brahma, Buddha, Odin, Yahweh, and others. At times having invoked Odin coupled with the galactic perspective and reminiscing on business trips and drinking stories I felt as if I was a sort of psychedelic space viking.

Frequently I have felt a sense of being out of body, though not as sensational as is sometimes described, it feels like my “spirit” is somewhat detached from my body ever so slightly. There is a certain subtlety, I remember at times having my girlfriend at the time laying by me covered in a Sylvan overlay, and the sense of being in a cool fey wood while lying together in our bedroom.

There is a certain pleasurable, erotic feeling that charges the body at times. There is occasionally the experience of desire for (and some phantasmal fulfillment of) hypersexual, demonic power.

An overdose can easily lead to ego death. Under high dosages one feels as if one is being assaulted by a psychic storm. I have felt as if I were rapidly cycling through endless lives of various animals and humans, the cycling was accelerating and there was a feeling of dread awe as I approached the limit of what I was capable of experiencing and what lay ahead. I began shouting ecstatically and thrashing my limbs, arms raised to the sky and babbling. At that point my ego was obliterated and I lost all words, I laid crumpled on the floor in a pool of my own urine (having remembered some stupid hippy shit I read to “just let go” during the psychedelic experience and in that moment interpreted this as letting go of my bladder and it was a pleasurable sensation in that moment to let go), my sense of self destroyed having glimpsed the God that is in and moves, animates all things.

I have also felt, while weathering a particularly heavy psychic storm, the need to take a warm shower and felt I was reliving Sumerian creation myths. At another time, I envisioned an immortal inward Sun that compels us to life, I imagined myself as a lizard basking in the glow of this inward Sun in some far-flung extra-planetary desert.

Most recently, I felt a sense of mastery over the headspace, of more creative control over my experiences. I felt as if I could glimpse and examine elementary aspects of phenomenal reality. This was nearly a lucid dream, except I was fully conscious and awake. We'll see if this proves to be illusory.

I have frequently during the experience, with eyes open or closed, seen a sort of runic overlay over everything. Esoterically these could be described as the Akashic records, in any case it appears during interludes of the heaviest parts of the experience.

Additionally and as mentioned, geometric overlays and motifs are common both closed and open eye, the exact form they take depends on the current mood. Often times the very scene and scenario like internal experiences will give way to mechanical and precise geometric transformations.

While moving with eyes open there has been the sense of a sort of HUD overlaying my vision, it feels like as I move I am penetrating and folding the space around me and it leaves visual traces in the form of frames, as if the reality suddenly has become discrete and compartmentalized into frames rather than continuous and fluid. Additionally peppered through my visual field with open eyes there have frequently been shimmering green and purple lights.

From what I can tell, having gained more experience I felt less autonomous entities and more that is a facet or intentionally invoked by myself. While Ayahuasca is certainly a

really annoying wasp. Tired of this disgusting pest, I decide to kill it. As I do that, another wasp flies by, and, as I assume to be as an act of revenge for it's fallen comrade, it violently enters my left ear. I could feel it in a very detailed and realistic way, both in the sound and touch of a bug moving and crawling inside my ear.

By the sheer feeling of surprise, I woke up.

Dreams of Germanball

It seems I am playing a game that looks and feels like Dark Souls. My field of view takes up the whole screen, as if I was inside the actual game, so I could „see myself” from a 3rd person perspective. My character, or avatar as some would say, was dressed as a king, with one of those red and golden crowns with the little cross on top and a red cape that's white and fluffy on the end, and armed with a single short sword.

For some unknown reason, I just knew I was in a fairly easy part of this „game”. I entered through a door, and I could see that I was inside a catholic Romanesque church. The door I entered through was just behind the altar, and I could see on my front a few knights clad in what looked like late medieval armor, and armed with rather menacing longswords, sitting on the pews. There was no bishop, priest or religious person of any kind doing mass. One of the knights decided to attack me, so he rose from the pew and readied himself. He lunged at me, and I blocked his swing. I went for a counter-attack, and as I hit the knight, my whole field of view is covered by an intense white light, and all I could hear was a loud high pitched buzz. I thought that a nuclear bomb just went off, which would be surreal in such a medieval setting.

I woke up feeling what seemed like both surprise and legitimate fear in my chest.

3rd of March - 2018

I'm outside, and, nearby,
there's a

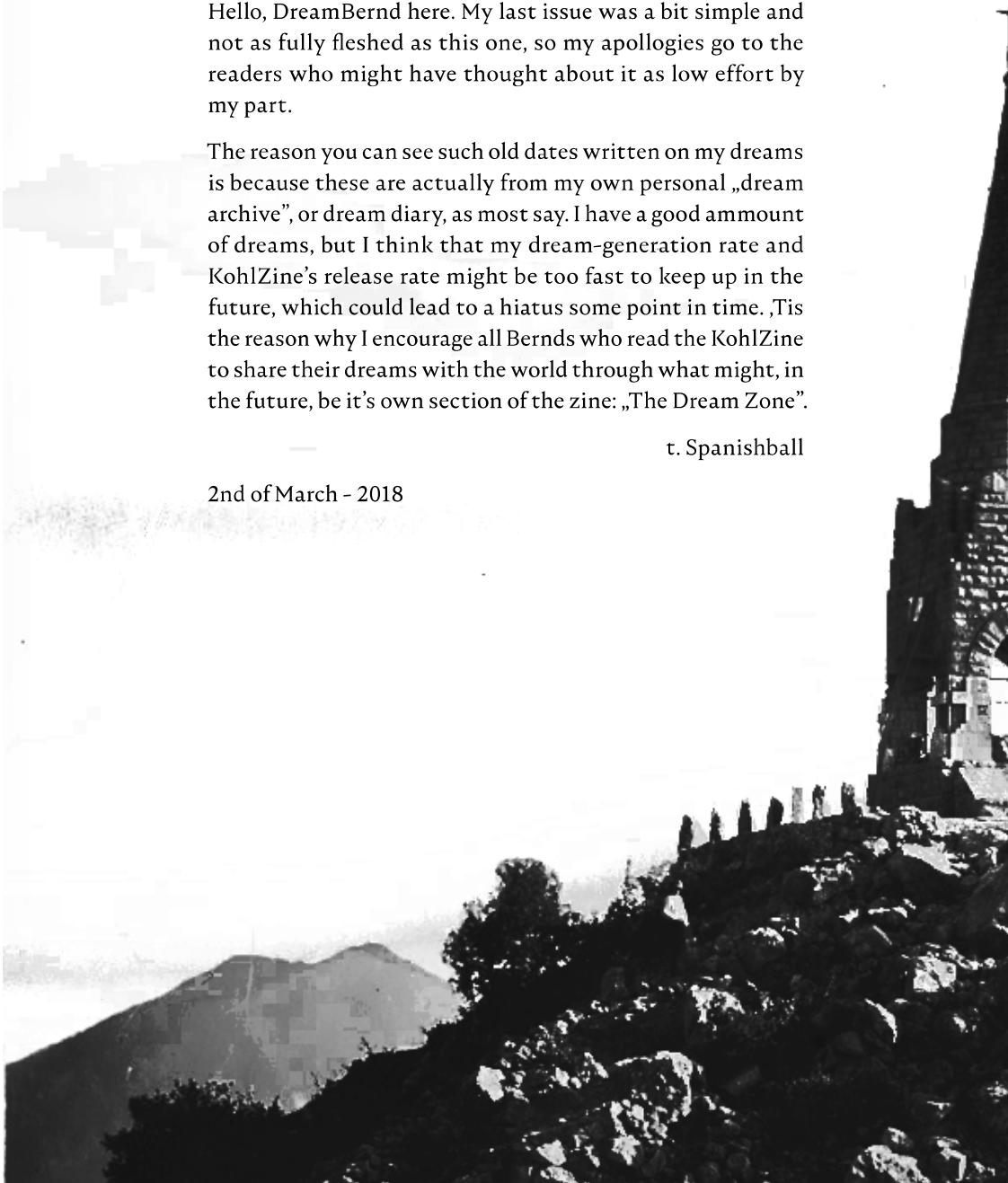
dreambook

Hello, DreamBernd here. My last issue was a bit simple and not as fully fleshed as this one, so my apologies go to the readers who might have thought about it as low effort by my part.

The reason you can see such old dates written on my dreams is because these are actually from my own personal „dream archive”, or dream diary, as most say. I have a good amount of dreams, but I think that my dream-generation rate and KohlZine’s release rate might be too fast to keep up in the future, which could lead to a hiatus some point in time. Tis the reason why I encourage all Bernds who read the KohlZine to share their dreams with the world through what might, in the future, be it’s own section of the zine: „The Dream Zone”.

t. Spanishball

2nd of March - 2018



psychedelic and has external effects, the internal effects have a very spiritual feel to them and are laden with meaning in the moment.

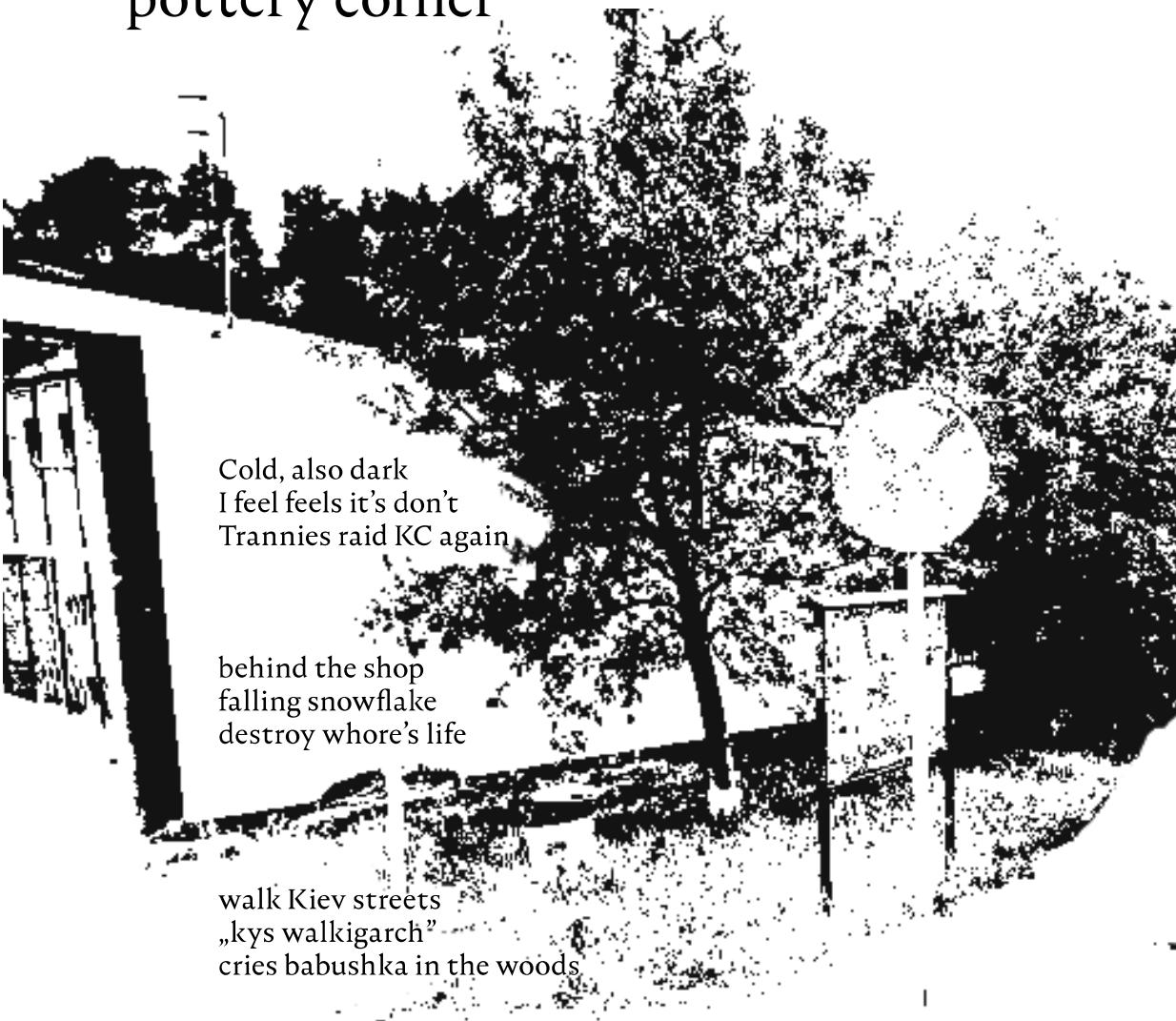
V. Come Down and Aftermath

After the peak you may experience the same meditative mind you had during the come up. There will be little cognitive decline or brain fog, though your mind may be a bit spacey, wide ranging, and blown the fuck out. I recommend having an entire day to yourself to rest and recuperate after these experiences. Creativity will be massively enhanced, and you may have a lot of mental energy coming out of the experience (though for those who are just starting their psychonautical explorations, it may be a bit overwhelming and lead to funny beliefs or interests, even a complete change of personality).

When I am not hampered by the bizarre beliefs instilled in me, I’ve found that I had a renewed purpose and thirst for life. In fact, during the experience I can feel the pulse of life itself within me, compelling me to action. After an experience I will for a few days to a week be in a perfectly good, purposeful mood. I will clean, exercise, eat right and so on until I eventually fall back to old routine negativity. It seems like Ayahuasca can lift one out of anxiety and depression at least temporarily, and I can see it as a useful therapeutic tool for a number of psychological issues Bernd’s typically have, including self-acceptance and self-esteem issues, issues of loneliness, etc. I would say even having the experience to contemplate and fall back on helps get me through tough periods. It is certainly not a cure all and to really live a good life involves a lot of hard work, but it can broaden your horizons a bit.

In a following issue I may go deeper into my individual experiences, which are stories unto themselves.

pottery corner

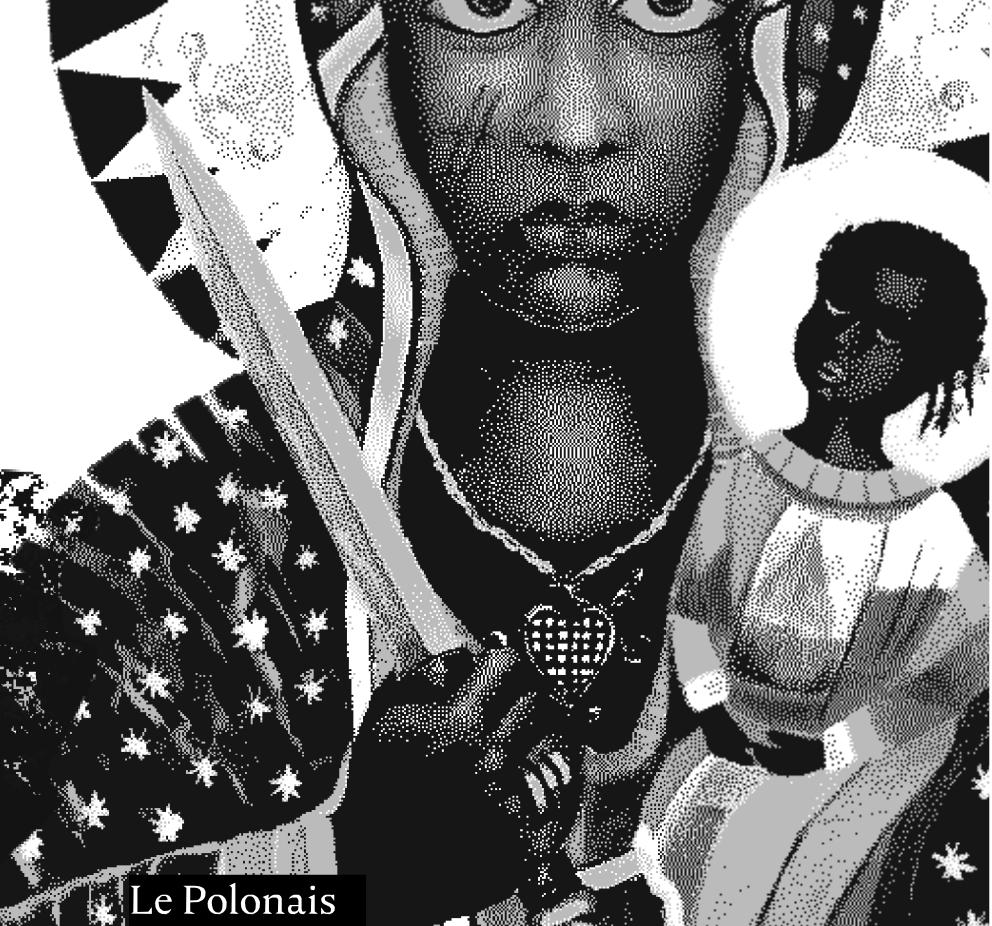


Cold, also dark
I feel feels it's don't
Trannies raid KC again

behind the shop
falling snowflake
destroy whore's life

walk Kiev streets
„kys walkigarch”
cries babushka in the woods

you're subhumans
t. japanese ball



Le Polonais

He looked at the summer nightsky.

Suddenly an alien feeling invaded him.
From an old soul, that lived on weakened in
bastards, whose true owners now laid deep,
took over him for a moment.

A ghost that now only took presence, through
the unconscious, the cause of actions not
understood by the performers.

The death throes of a moribund spark.

And as soon as it came, it had left, leaving him
to the familiar banality

ics, tools for inserting and deleting genes. All matter of programming wonders.

The great progress made by the people standing behind the Human Genome Project, most importantly by one of the fathers of all things DNA – James Watson.

The looming revolution brought to us by the discovery of the CRISPR-Cas 9 system that has now replaced methods based on imprecise and “hard wired” restriction enzymes. Genetic engineering is no longer confined to certain recognisable patterns, we can copy-paste genetic information at will.

For instance, we are now able to identify, measure and probably manipulate clusters of genes responsible for the promotion of hedonistic and eudaimonic behaviours [Baselmans, B.M.L., and Bartels, M. (2018). A genetic perspective on the relationship between eudaimonic and hedonic well-being. *Scientific Reports* 8, 14610].

1.5. Cultural factors.

“An Elephant Makes Love to a Pig”

A lebenborneqsue project can't function in a society based around Abrahamic values. It can only function in a new system of government, with its own religious and cultural values.

In one of the very first and most memorable episodes of the adult animated sitcom “South Park”, the boys along with the eccentric geneticist dr. Alphonse Mephisto try to cross-breed an elephant with a pig. After many failed attempts to get the elephant to mingle with the pig the boys discover that the key element they were missing was the creation of a “romantic atmosphere”.

A few of the dreams I remember, some of them are very vague and short, and some were really the worst dreams I ever had, which is why I remember them.

My latest dreams from a few days ago:

Dream 1

I'm in some kind of a city, its very futuristic somehow. I'm following a girl, but I'm not stalking her, just following her like a detective. I don't know why. Suddenly for some reason I have to pretend I'm doing something else because she becomes suspicious. I walk past her and do some shit somewhere, no idea what. Then I turn around and look through a large window. Outside I can see the futuristic city at night, as far as I can remember it had a very asian character, like Hong Kong. Suddenly a bomb goes off in the distance, I know its a bomb, not just an explosion, but no clue why I know that. I can see it through the window. It's a really big bomb, like a nuclear bomb, but it explodes differently. A very big blue ball rapidly expands. It's translucent, with white-bluesh electronic statics inside the growing explosion ball. I dont remeber if anything happens after that. End.



Dream 2

I dreamed I was a little girl and I had a twin sister. We were both attending a funeral, not sure but I think family members died, possibly even our parents because everyone felt really sorry for us. For some reason we have enough of the funeral and leave it, the people begin searching for us. We hide in our room. In the room I just know that my sister is possessed by the devil, I don't know why. I have a talk with “her” aka the devil from which I don't remember the details, but I know very clearly that I asked the devil “Do you fear Jesus?” and he/she very nonchalantly said “nope”. End.

Now a few older dreams, from 3-5 years ago:

Dream 3

I'm in a forest with a group of people. We leave the forest and walk up a hill. I remember it's a very dreary scenery, brown, greyish, like the Stalker games. We as a group are "running" away from a person. We are not really running because he is very slow, so just quick walking is enough to get distance to that man. When we are on top of the hill I look back to the forest and I can see the man coming out of the forest. He is a very big person, with thin hair, up to the shoulders. I think he wore a brown coat, and I could feel he had a very emotionless, neutral face. Next I know we are taking shelter in a wooden, abandoned house. We are all laying down to sleep. I'm worried because of the guy who is following us, but I nonetheless lay down to sleep in hay. Next I know is that we all wake up because the guy has caught up to us and is grabbing us through holes in the wooden walls, pulling us out, one by one. End.



Dream 4

(Something happened before all this, but I don't know what.) I'm in a black desert and my right arm is transforming into a big, tentacle-alike monstrosity, with thorns and stuff like that. And it's not a static thing, it's somehow alive and has a will of its own. My "arm" is slashing up and down against the hard, black sand on the ground, I try to control it but it's not possible. Suddenly I'm in my childhood room, at night. My arm is still slashing around and creating a lot of noise. I know my mother is going to wake up from this noise and will try to see what's happening, so I try my best to stop it but it's not working. I can "feel" my mother coming to my door, then she opens it. At this moment my body has a will of its own and jumps up to the ceiling, like an exorcised spider. My mother sees this and begins to scream. The scream wakes me up.

are essential for sperm motility), or the acrosomal cap (the apical part of the sperm cell that's responsible for penetrating the egg) wasn't all that good.

At the present time we're unable to overcome such obstacles like the female reproductive system and its faultiness, because we can't really force a genetic sequencer into a vagina. Even if we could, there are no known bio-informatics tools able to process the complex task of creating plausible human beings based on sequencing and gamete pairings.

1.4. Eugenics and new methods in molecular biology.

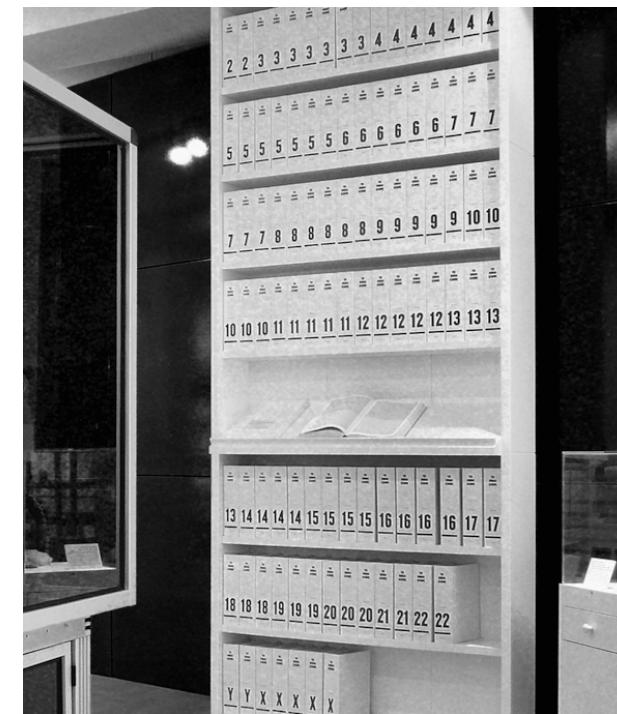
"Molecular biology is Cartesian in its inspiration"

The eugenics movement was doomed from the start because most of the traits studied by eugenicists had little genetic basis. Among those characteristics targeted for elimination from the human population were such complex and subjectively defined traits as "criminality," epilepsy, bipolar disorder, alcoholism, and being niggercattle in general.

However with the recent advancements of NGS (Next Generation Sequencing) and the lowered cost of whole genome shotguns it seems that a modern approach to eugenics is indeed finally possible.

Throughout the years we have developed many useful bio-informatics tools. Tools that help scientists cluster and classify even hypothetical, unknown biomolecules.

Tools for metagenom-



food, habitat, water, and other necessities available in the environment”

Humans using their superior intellect were able to overcome carrying capacity. Compared to other species, mankind was able to maintain an exponential growth unrestricted by natural barriers and mechanisms.

This of course led to some dramatic side-effects which, as far as the author is concerned, some people are not really aware of.

Life never bothered with regulating and perfecting the fine art of mastering genetics on the level of spermatozoa and ova because the harsh and unforgiving conditions of an uncivilized world did the trick for it.

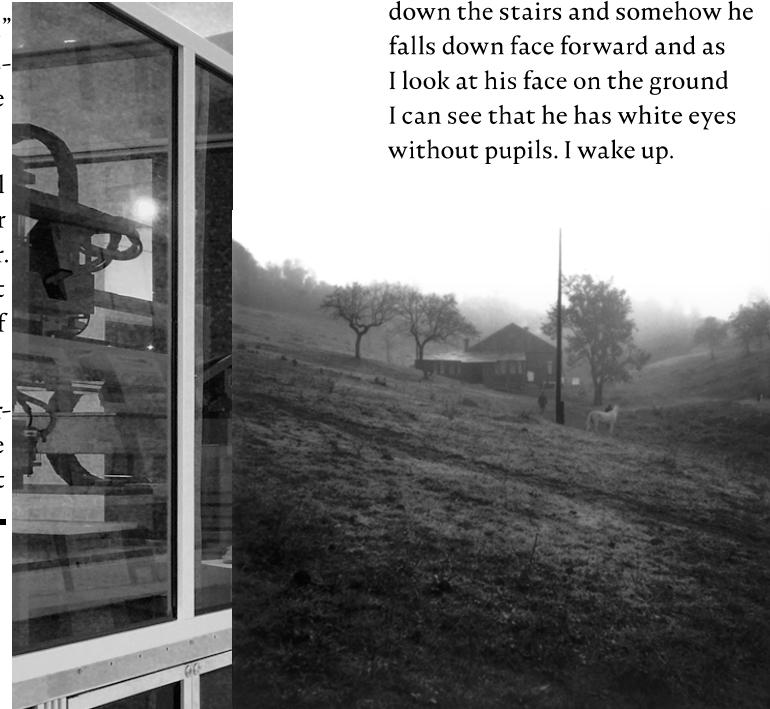
With the advancement of medicine, chemistry, physics etc., we lost what was essential for natural selection to work. This wouldn't be half as bad if we had invented some sort of functioning substitute.

1.3. Fertilization on a molecular level.

“Don't worry, at least you were best at something as a sperm cell” The veil of sanctity hovering over what was called “the mystery of life” has been lifted some time ago and, oh boy, the sight to behold was a mess.

There's 2^{23} possible combinations a paternal or maternal genetic information can end up being (via meiosis), further genetic variation comes from a process called crossing over. It comes from the necessity for species to be able to adapt and cope with changes. Evolution, sadly, never thought of the occurrence of human civilization.

The most advantageous set of DNA can be packed in a spermatozoon that lacks a bit of mitochondria in the tail (the midpiece should be tightly packed with mitochondria that



Dream 6

(This is probably my worst “dream”)

In this dream I'm being chased by a big spider, big like a plate. It's a white spider and it has weird legs, like plastic, no hair. The spider is jumping at me and I'm trying to avoid it, then when it finally catches me I wake up.

(Now normally this would end but for me the dream “continues”)

I literally jumped out of bed and instantly smashed the lighting switch, or something like that, because the next thing I remember is me standing beside the bed and searching my room frantically after this spider, turning every box and pillow and blanket. Only after a few minutes it dawns on me that this spider was in my dream.

This was a very, very weird feeling and this night made me stop trying to learn lucid dreaming, because I would wake up every night because of a nightmare and I could not get proper sleep. That I know would wake up and could not distinguish between dream and reality was enough for me.

The possibility of a brothel - Part One

by Poleball

1. Introduction.

Although flawed and damned, the Nazi Lebensborn program was one of the few implementations of a state-enforced breeding program. While mostly executed and maintained by the German pseudo-scientific underclass (emboldened and elevated to scientific recognition by the NSDAP), it was nevertheless a revolutionary idea taken straight from the furnaces of the Fabians and other Hygienists.

Plato, Aristotle, Confucius, Ibn Chaldun. Bacon, Bodin, Boter, Morus, Cantillon and others would study the problem of an ideal demographic, but the organic matter was mostly left behind. The condition and structure of this vast macroscopic tissue created by the interaction of millions of human bodies wasn't even well understood then. No ovaries, sperm cells, menstrual cycles and biochemistry. No synthetic hormones, no brain mapping and most importantly: no means in which to actually work with DNA.

Mastering our own genetics is one of the pivotal steps humanity needs to take in order to finally move further. It seems irrational to leave the construction of our own selves to mere chance.

1.1. The flaws of human sexual selection.

“Women on average only want to date attractive”

In sexual selection, a female animal making a choice of mate may be argued to be intending to get the best mate; there

is no suggestion that she has any intention to improve the bloodline in the manner of an animal breeder.

First of all we should look at the way humans choose their sex partners. Keep in mind, in order to simplify things the author is conducting his wild mumbo jumbo focusing on developed societies (the highly feminised western societies)

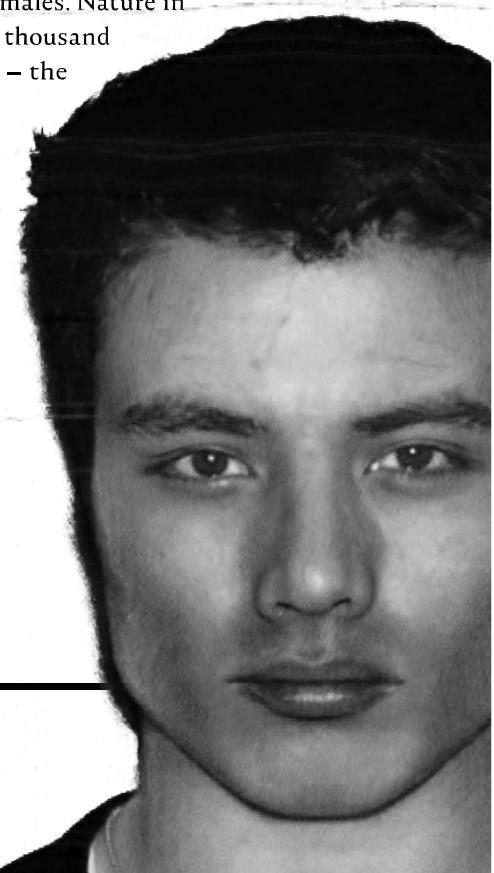
Primarily, females choose their mates based mostly on secondary sex traits (the cruel reality known to many incels: square jaws, thick hair and tall frames). Of course square jawed and thick haired, tall playboys can still harbour more than a truckload of recessive genes. Likewise, highly attractive females can also run low on genetic stock material.

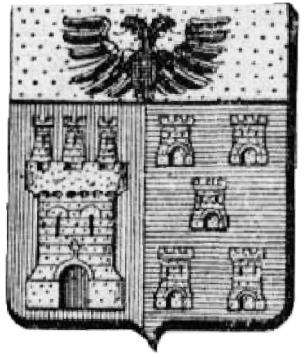
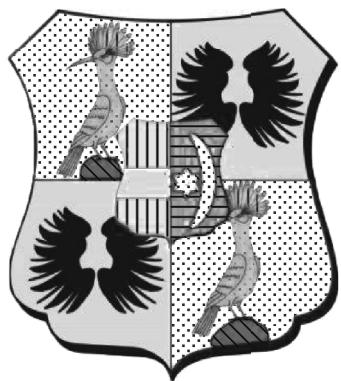
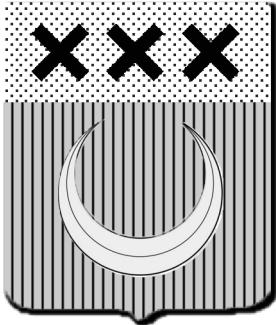
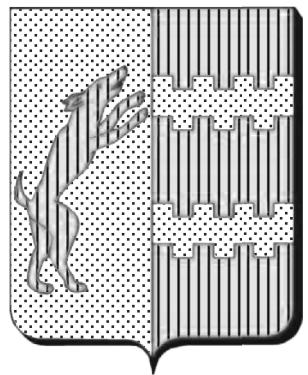
Another superficial method is judging reproductive value based on tertiary traits (behavioural differences) – the desirability of aggressive, dominating males. Nature in the course of evolution developed a thousand ways to mask lacklustre genesets – the little and big imperfections.

Whether it's the looks or the character it can and is faked, creating genetic Dorian Grays hidden beneath a heap of seemingly desirable traits.

1.2. The demise of natural selection.

“The carrying capacity of a biological species in an environment is the maximum population size of the species that the environment can sustain indefinitely, given the





Similarly, a large scale project revolving around the idea of a controlled breeding program won't function if it's sterile and fully dehumanized.

Another pop-cultural reference of use comes from the novel God Emperor of Dune by Frank Herbert. The Fish Speaker army was entirely composed of women. They were trained to be fanatical, disciplined, and extremely effective soldiers and police. The Fish Speakers were also used in a breeding program.

Given the right circumstances I do believe it's possible to combine a revolution in human bio-engineering with religion.

A religious and cultural coat around what's obviously very ugly and inhumane would help enforce a functioning and sustainable system.

TO BE CONTINUED



Heraldry in Moses Hall

by Yemeniball

A bernd has visited the Royal Palace of Amsterdam, Koninklijk Paleis van Amsterdam. He had seen walls with coats of arms and wished to know the origins. Consumed by curiosity he wrote a letter to the Dutch, asking for further information. Sadly they werent very cooperative.

Thank you for your enquiry into the coats of arms of in the Moses Hall. I am sorry to say that we have no photographs available of these decorations specifically.

As you provide no context about your research question, I cannot help you further presently

Work had to be done to trace all the families present on the blasons. I got carried in my autism and actually found all of the houses. Here are the results.

Colors of the coat of arms had been transformed into hatchings for the uniformity's sake, according to the most common convention as visible on the legend on the right. Red is represented by vertical, green by diagonal and blue by horizontal lines. Silver is shown as empty white space and gold as little dots.

Bicker van Swieten/Zwieten



Also known as Bicker Caarten, an old patrician family. Belonging to nobility since 1815. The Bicker family is one of the few patrician families who were in the government of the city before and after the Alteration. During the Dutch Golden Age, the family was critical of the Orange influence and were supportive of the state, as opposed to the royalists. Together with the Republican political leader Grand Pensionary Johan de Witt and the republican-minded Cornelis de Graeff, the Bickers strived for the abolition of stadholdership. They desired the full sovereignty of the individual regions in a form in which the Republic of the United Seven Netherlands was not ruled by a single person. Instead of a sovereign (or stadholder) the political and military power was lodged with the States General and with the regents of the cities in Holland. In 1646, seven members of the Bicker family, called the Bicker's league, simultaneously held some political position or other. The Bickers provided silver and ships to Spain, and were very much interested in ending the Eighty Years War.

Huydecoper/Hyudekooper



Also known as Huydecoper van Maarsseveen, as they ruled Maarsseveen. The first member of the house is Jacob Andriesz Bal. Jan Jacobsz Bal Huydecoper van Wieringen, his son was a member of the government of Amsterdam since the Alteration in 1578. Joan Huydecoper (I) van Maarsseveen, his son (Jacob's grandson), was raised to Swedish knighthood in 1637. In 1814, Jan Willem Huydecoper was appointed a Knight of Holland and with that he and his descendants became members of the Dutch nobility as well. The house members were directors of the Dutch West India Company, the Dutch East India Company and the admiralty.

Munter

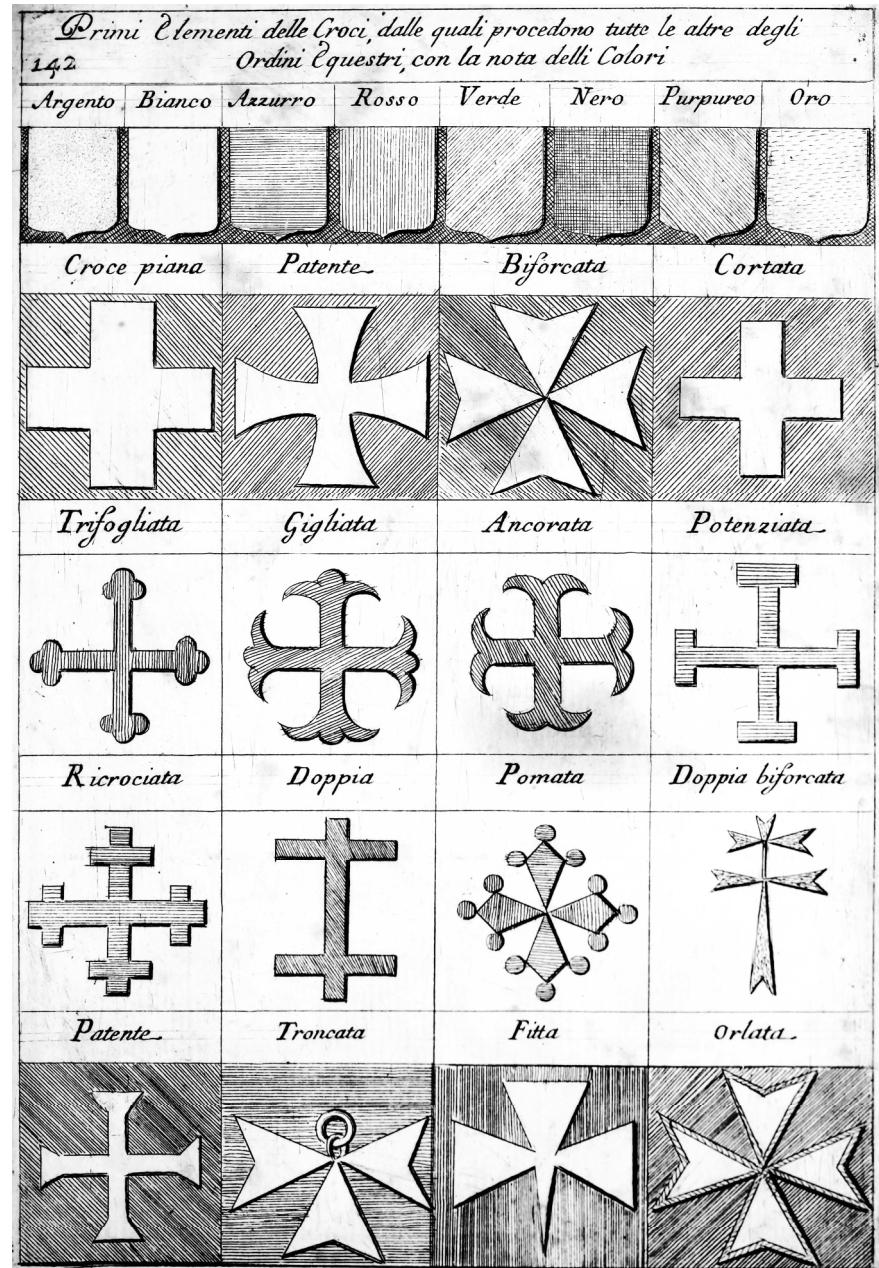
 Originating in Harlingen and initially Mennonites, later on Calvinists. Dirck Jansz Munter is the first member of the house. Many family members served as directors in the Society of Suriname, the council, aldermen and mayors of Amsterdam. The house was raised to nobility in 16 September 1815 by royal decree, although the house died with him in 1861.

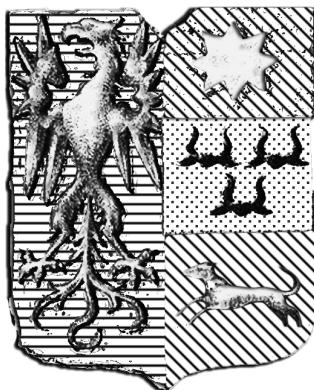
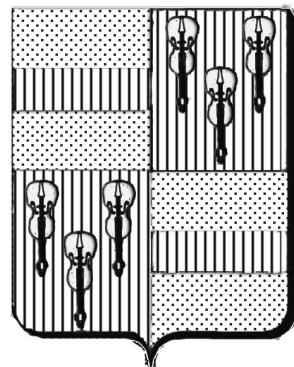
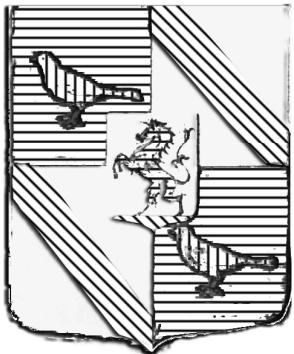
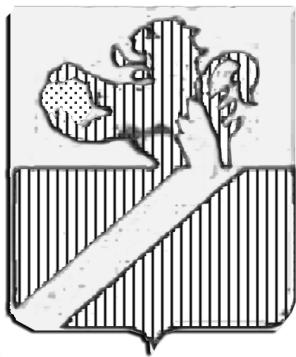
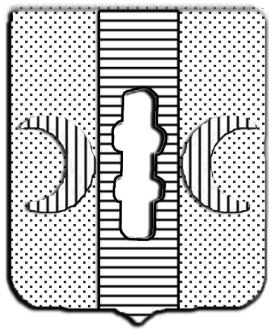
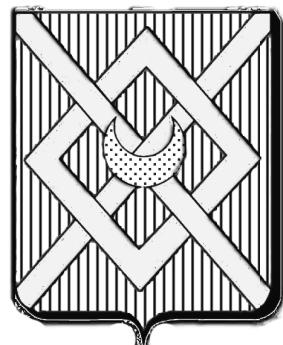
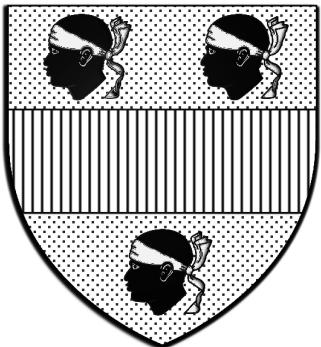
Backer

 Also known as Backer van Leuven, Bas Backer and Huyghens Backer. Cornelis Jorisz is the first member of the house. He had bought a house in Amsterdam in 1537, two of his great grandsons were part of the administration and founders of various branches. In 16 September 1815, Cornelis Backer (1766-1819), city secretary of Amsterdam, was raised to nobility by Royal Decree. His branch extinguished in 1953. In 1830 two members of the family were also raised to nobility, but both had no offspring. In 7 December 1894 and 16 July 1895 two cousins of the youngest branch, namely Jacob Backer (1820-1905) and Dirk Bas Backer (1816-1896) were raised to nobility by Royal Decree. Their branches still live on, the last under the family name Bas Backer.

Geelvinck van Backum

 The founder of Geelvinck is Cornelis Jansz. Geelvinck, a skipper who settled in Amsterdam after Alteration (the deposition of the Catholic city government in favour of a Protestant government city). He traded grain, peas, beans and fodder in the levant, collaborating with Cornelis Pietersz. Hooft, his neighbor. A family whose members were mayors of Amsterdam, directors of the Society of Suriname, the Dutch West India Company and the Dutch East India Company.





De Montpellier



Also known as de Montpellier d'Annevoie and de Montpellier de Vedrin. Nobility was granted to Charles de Montpellier, lord of Annevoie and André de Montpellier by Empress Maria Theresa.

Sautyn/Sautijn



Originating in Belgium, moved to Amsterdam after the fall of Antwerp. Married within the noble families of Amsterdam and outside.

Six



Originating in Lille, France. The first known member, Guillaume Six, was a linen weaver in Armentières and Lille. During the Reformation, the family moved from Antwerp to Amsterdam and later belonged to the government of that city. The name Six is an abbreviation of Sixtus, a name given to the sixth child of a family. Jan Six II (1668–1750) bought the fiefdom of Hillegom.

Valckenier



Also known as Ranst Valckenier. The founder is N. N. Geelrokk, a falconer and hunt master to the duke of Geldern. Jelis Valckenier was a falconer as well and Jan Gillisz. Valckenier settled in Amsterdam as a merchant. In the middle of the 17th century, the members of the Valckenier family became increasingly important in the management of the city of Amsterdam. Through their relations with other Amsterdam patricians, this family also quickly gained influence outside the city, at the time of the Dutch Golden Age, several Valckeniers held important positions within the Netherlands. Several members of the family, especially Gillis Valckenier, supported the Orange royal family, as opposed to republicans. Their political opponents included the generals De Graeff and Bicker.

Rendorp



Also known as Rendorp of Marquette. The founder of this house is Herman Hansz. Rendtorff, born in Lüneburg around 1535, settled in Amsterdam as merchant. His descendant, Joachim, bought castle Marquette. From 16 September 1815 to 2 April 1914 members of the family were raised to the nobility.

Vry Temmincx / Temminck



Mentions of the family exist in the 13th century. Held positions in the Dutch East India Company and the council of Amsterdam.

Van Ghesel



Cornelis van Ghesel, born in Antwerp, is the first known member of the house. He fled from Antwerp to escape religious persecution. Anthony van Ghesel, born in Dordrecht, went moved to Amsterdam to trade. The Van Ghesel was involved in the conflict within the Dutch Reformed Church, a conflict revolving around divine predestination, which almost led to a civil war.

Boudaan/Boudaen



The name "Folque le Baudain" is found in the 12th century. Jan Boudaen, earliest known member, was governor or castellan of Kamerik. Were involved in the Dutch East India Company. Traded in London and Middleburg.

Alewijn/Alewijn



Dirck Dircksz is the founder of the house. His son was a cloth merchant and a director of Beemster. A nephew of the Dirck was raised to French nobility by King Louis XIII, who claimed the family originates in French nobility and formerly named De Halluin. In 16 September 1815, members of the family were raised into the Dutch nobility. A branch that died out in 1982 obtained in

Scott



The earliest known member of the family is Edvard Scott, from Antwerpen. The house died with Balthasar Scott, a mayor of Amsterdam and a director of the Dutch East India Company.

Van Buren



Otto I van Buren is the first known member of the family. The county of Buren probably arose when the Graafschap Teisterbant was distributed in 994. Otto van Buren was a relative of the last count of Teisterbant and he received a part of this county because the Count of Teisterbant believed that the world would perish and went into a monastery to get to heaven. The world did not perish and so the lords of Buren could continue to rule. The family used to rule over Buren and Leerdam but were driven out by Arnold Hertog van Gelre in 1472.

Lestevenon



Jean Herlune de la Prez (later Lestevenon) is the founder of the house. Jean was Lord of Estevelne, he obtained the county in 1297. From that moment on he took the name Lestevenon. The county Estevelne, also called Lestavelne or Esteve, was located in the reported Casselenye on the borders of Artois, on the river de Haute Deulle, close to and east of pont Andin. Few members of the family held offices in Holland and the Dutch East India Company, as well as the manor Berkenrode (for a short time), inherited from Jan Trip and sold to Joachim Rendorp

Kick



Originating in Breda, members of this house include the painter Simon Kick and engraver, merchant, schoolmaster and gold-leather maker Willem Kick.

Hooft

 The Hooft family is originally from Zaanstreek. Pieter Willemesz Hooft (died in 1559), a rich iron merchant and shipowner, settled in Amsterdam around 1550. Pieter's father's Willem Jansz Hooft (1490 / 1515-1552) was a grain merchant and a skipper. At the beginning of the 17th century, the members of the Hooft family gained an increasingly important role within the Amsterdam administration. Through their relations with other Dutch patricians: De Witt, Bicker, De Graeff, Van Hogendorp, Van der Dussen, Van Slingelandt, Van den Bosch, Valckenier and the Overlander, this family quickly gained influence outside the city. At the time of the Dutch Golden Age various Hoofts held important positions within the Dutch East India Company and other institutions.

Hop

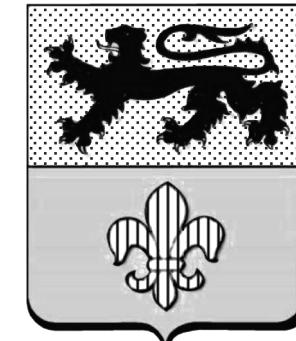
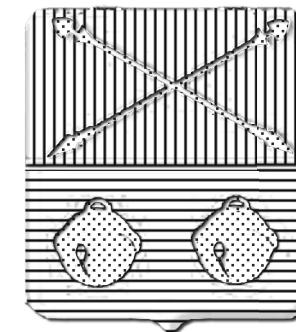
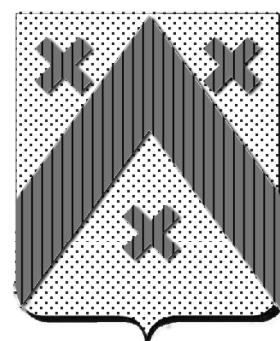
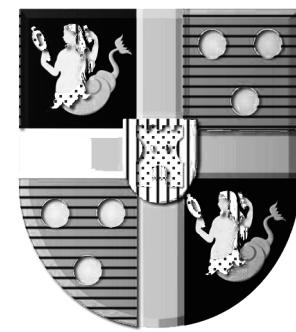
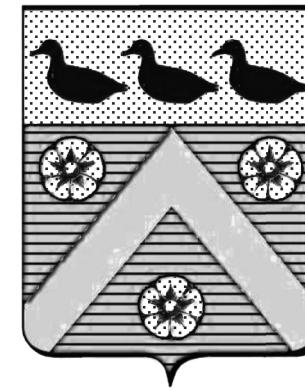
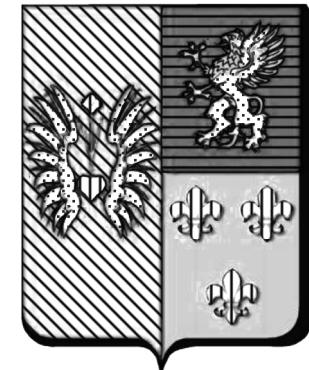
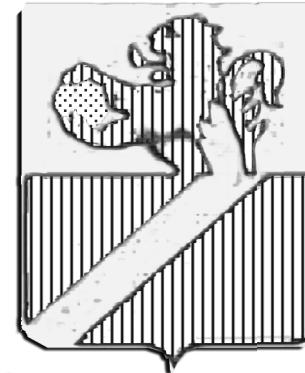
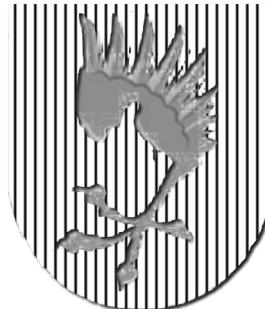
 A house whose members served as directors of Dutch West India Company and Dutch East India Company, as well as offices in various courts in Europe. A member of the family invented the Hopje, a type of sweet.

Huyghens/Huijgens Backer

 Wilhem Hugen is the founder of the house, in 1438, he became alderman of Arnhem and his son was alderman and burgomaster of Arnhem. Mr. Hendrik Huyghens (1755-1838) was raised to the nobility by Royal Decree in 24 November 1816. The house extinguished with his youngest daughter in 1861. See Backer aforementioned for the branch.

Bempden

 Also known as Vandembempt. The founder of the house is Jan van den Bempden, who was on the government of Amsterdam. Two members of this house served as burgomasters of Amsterdam. Descendants of the house held titles in England and Scotland.



in the façade. The Calkoens were cloth-makers or merchants, both in the Levant and on the East Indies. The cloth trade continued until 1765. The family was granted nobility in 1816 with the title Baron. There are nowadays the two families: Calkoen and van Beeck-Calkoen.

Van der Meer

 Also known as Van der Meer de Walcheren. The family name, once also written as "Van der Meer de Walchren", is a contraction of the names of the houses "Van der Meer" and "Van Walcheren" and is used for the first time in 1761 as Isaac van der Meer registered in Leiden University under the name "Isaac van der Meer de Walcheren". The names of the respective houses "Van der Meer" and "Van Walcheren" are older. The Van der Meer family already occurred in the 15th century and the name was worn by families of Delft magistrates of Western Frisian origin. Mr. Willem Willemsz is the founder of the house, originating in Alcmaer. He was a lawyer at the court of Holland and was also chancellor to the Duchy of Gelre. His son Pieter (1534-1616) was the first in his family to take the name Van der Meer. A Royal Decree of in February 3, 1890 raised the family to nobility. A childless marriage of his Adriana Margaretha van Walcheren resulted in her nephew, Isaac Van der Meer, becoming heir. Which led to him taking the name Van der Meer de Walcheren in 1762.

De Dieu

 Originating in Daniel de Dieu (1540-1607), who was a Calvinist minister at Brussels. In 1585 fled from the Spanish army to Flushing in the Protestant province of Zeeland, in which he became the pastor. Held the position of pastor and others within Holland and the Empire.

Van de Poll



Also known as Uten Polre, Uten Polle, Van den Polle. The oldest known member of the house is Evert van den Polle, who is mentioned in 1342. Deriving its name from Huis De Polle, a donjon in Mastwijk, located at Blindeweg 5 near Montfoort. In sources it is mentioned that Everaert uten Polre of the count of Holland had borrowed half a farm, located in the estate "De Poll". It is certain that family members were bailiffs, aldermen and burgomasters of the city of Montfoort and Woerden. The Montfoort mayor's office was held by Wouter Everts's son, grandson and great-grandson. A distinguished member was Jan van de Poll who held the post of mayor of Amsterdam six times. As a mayor he has been portrayed several times. Other members of the house also held the position of mayor. Between 1815 and 1889 members of the lineage were raised to the nobility.

Oetgens van Waveren

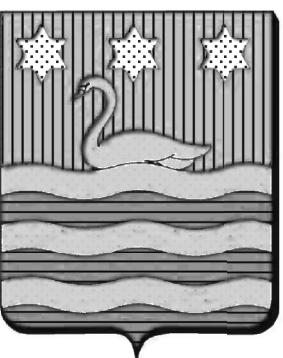
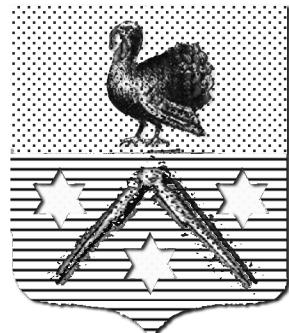
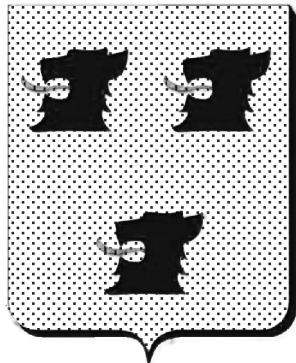
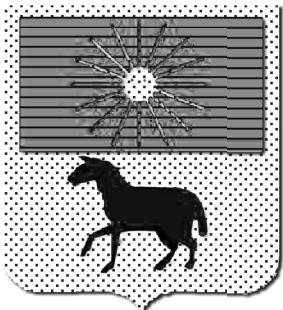
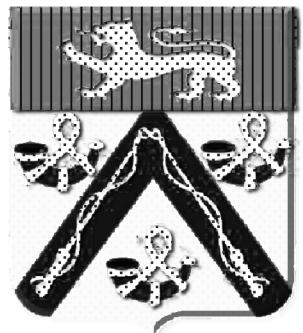
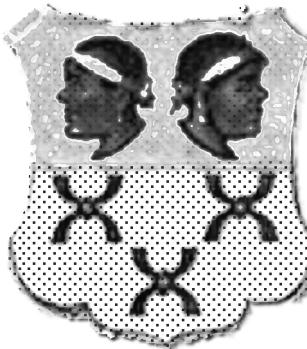
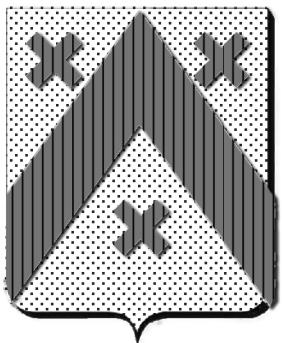


The founder of this branch house is Antonie Oetgens van Waveren, son of Frans Oetgens, mayor of Amsterdam 10 times and a master mason. Antonie was a lieutenant of the militia of Amsterdam and also a mayor. Several members of the house were mayors of Amsterdam. A mountain range in Cape Colony was named after the family, Land van Waveren.

Van Loon



The house was founded by Maes Molengrave, from Loon op Zand between 1416 and 1433. A descendant of him, Willem Jansz van Loon, became director of the Dutch East India Company in Rotterdam. The family probably fled "s-Hertogenbosch in December 1579, after it became clear that the city council did not proceed to recognize the Union of Utrecht and Alexander Farnese, the Duke of Parma asked for protection. The Calvinists in "s Hertogenbosch wanted to join the Union of Utrecht, but the Catholic



city council reconciled with Parma, after which a fifth of the population left the city. A number of Van Loons ended up in Amsterdam via Rotterdam. The house was raised to nobility between 1815 and 1882.

Boreel



Founded in 1401, the founder of this house is Ruffin Bourell or Rufino Borelli, from Lille. He was an Italian trader and one of the first bankers in Ghent. The family also holds English baronetcy. Members of the house held offices in Holland, in the Dutch East India Company, the Society of Suriname and the King's council.

Witsen Straalman



The founder of this house is Jan Straalman, a wool weaver who came from Vreden and became a citizen of Zwolle in 1627. His descendant Matthijs Straalman (1722-1808), council alderman and mayor of Amsterdam, was elevated to baron by decree of Emperor Joseph II of 2 May 1781. Two of his sons were raised to nobility in 1816 and received baronetcy by Royal Decree. The line extinguished in 1887.

Van Hoven



Also known as Verhoeven, Verhoef, Verhoeff, Verhooft, Vaneuven and Vonhoeffen. The name is first found in Belgium, recorded in Brabant. Members of the house were members of the council of Amsterdam and mayors of Son en Breugel.

Calkoen



Also known as Van Beeck Calkoen. Jan Willemz. van Dort (h) (c. 1575-1624) is the founder of this house. He is from the county of Zutphen. Jan Willemz came to Amsterdam with a stepson from the first wedding of his wife around 1600 and settled there as a cloth merchant. The family name is derived from the house name with a turkey

1885 the title of knighthood. Members of this family were directors of Beemster and held positions within the council of Amsterdam.

Van Collen



Also known as Van Colen and Van Colen van Bou-chout. Servatius van Collen is the founder of the house, mentioned first in 1536, in Aachen. The family were magistrates of the city. On March 26, 1630, a member of the house, Jan van Collen, was raised to nobility by Emperor Ferdinand II. On October 14, 1716, another member was elevated to a Knight of the Kingdom by Emperor Charles VI. By Royal Decree of 21 August 1815, a descendant Ferdinand van Collen (1781-1835) was raised to nobility. The Belgian branch extinguished in 1839 and the Dutch branch in 1853.

Van Stryen/Strijen



The founder of this house is Jan Janszoon van Stryen, who was born before the end of the 15th century, in Leiden. Held positions within the council of Amsterdam and the Dutch East India Company and within other cities in Holland.

tutorial zone

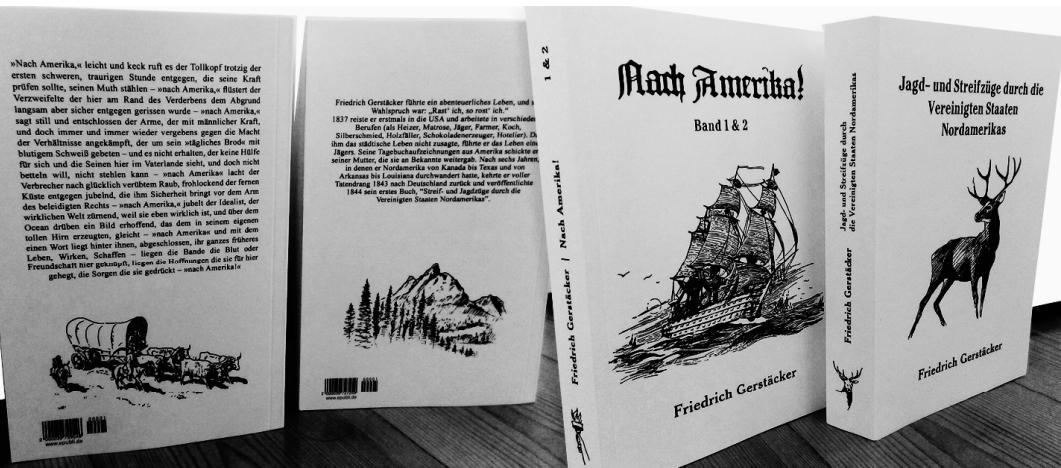
Printing your own books

by Germanball

This will be a small tutorial in which I will present my workflow and setup to printing books. My specific setup will be for a 12,5x19cm softcover pocketbook with 90g/m² paper which will be printed via the Epubli service. I will outline the specifics that make a good proper pdf ready for printing and do a small step by step section for the Epubli website.

Maybe you have written a book on your own, maybe you want something as a book that doesn't exist or only exists in a sub-par version. Maybe you want to have a real unique copy of a book in your bookshelf and feel very special about it, maybe a potential gf will congratulate you on this unique print (I know, it's a pipe dream). There are many reasons.

In my case I wanted a few old books from the 19th century which are no longer printed and the only prints that exists are horrible A4 softcover versions with crappy formatting and missing chapters, so I went ahead and downloaded the full book texts. The final results can be seen in the image below.



tell a small warning regarding images. If you did everything I layed out earlier, proceed anyway for now.

The next page will show a preview of the pages and options for the book. You can check the correct order of the pages again, as the preview will show the pages in the exact positions of left and right side. In the options chose the following:

◊ Format > Taschenbuch (12,5 x 19,0)

◊ Bindung > Softcover

◊ Papier > 90g weiß, matt

◊ Druckfarbe > schwarz / weiß

Click "Weiter". Now you'll see options for the book cover and the back. The field "Cover als Gesamtdatei" allow you to upload the custom cover, if you made one. Otherwise you can create one with the online tool by clicking "Cover frei gestalten". For the cover material you can pick between "matt" and "glänzend", dull or glossy.

The next page will give you the overview and you can pick how many copies you want. Proceed and here you'll have to input your address, billing address and payment method. This page should be fairly self explanatory.

Congratulations, your book is now on its way. It usually takes 1 week for printing and another week for the delivery inside germany. Epubli offers delivery outside of germany, but be prepared to maybe wait a bit longer.

In this program I navigate to Tools > Edit. In this mode I can freely edit the text or the images. So if I have to fix broken images due to the export, I can do it here. Additionally I always delete the page numbers until after the table of content. Purely an aesthetic choice. Now I can save the PDF.

Creating the Cover and Backside

Epubli offers a template for the cover, which I personally find ugly an the template you can download to create your own is not so ideal, but useable. Instead you can download the template I used for the book above

<https://kohlzine.neocities.org/img/template.jpg>

Might be more handy to eyeball how the final product will look if you have a real reference with the pictures above.

Once again the same principles from the Images section apply here. Black and white is optimal, Colour will be a tad darker in the final print and try to avoid low resolution images. Use Photoshop or Gimp or whatever to create your cover. Make sure to save it with 300dpi, just to be on the safe side.

Epubli Process

Since the Epubli website is in german and I can't find any options to have it in english I'll give a small step by step guide, it's fairly easy.

- ◊ First create an account, this way you can save all your book projects and do reprints later if you want to.
- ◊ Now press the big "Buckprojekt starten" button on the homepage.
- ◊ Pick the "Privatdruck" option, press "Druckprojekt starten"
- ◊ Enter title, author and upload the pdf.

The page will now automatically check the pdf for all the correct settings for the printing process. Sometimes it will

Sources for your books

Possible sources I regularly use are:

◊ Archive.org

◊ Library Genesis

◊ Project Gutenberg

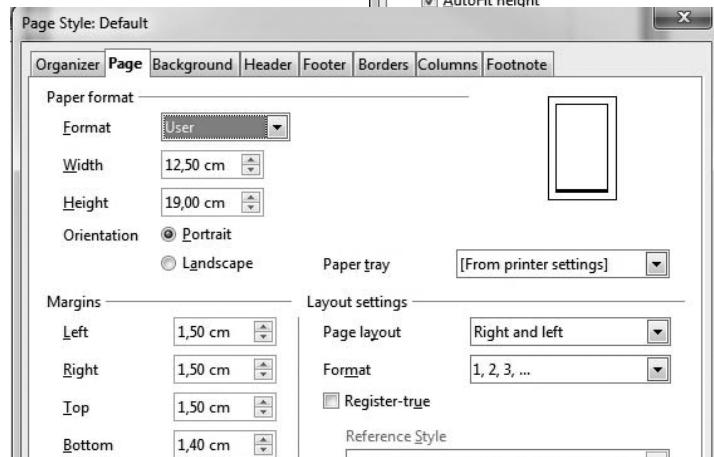
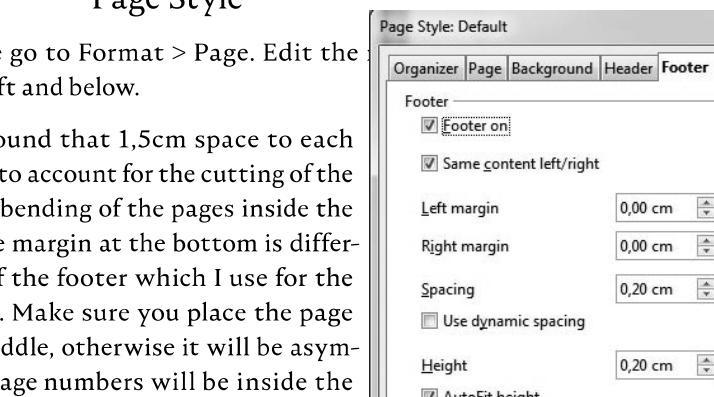
Software, Setup and formatting

I personally prefer to use the OpenOffice software, the newer Libre programs keep crashing on my system, especially when I'm using files with hundreds or thousands of pages. So this guide will mainly focus on the OpenOffice, but feel free to whatever you prefer, the raw numbers should be translatable to different programs. I prepare the book in OpenOffice in the odt format and export it at the end as a PDF file. With a cracked AdobeAcrobatReaderPro I make some final touches.

Page Style

In OpenOffice go to Format > Page. Edit the page style to show on the left and below.

I personally found that 1,5cm space to each side is enough to account for the cutting of the pages and the bending of the pages inside the final book. The margin at the bottom is different because of the footer which I use for the page numbers. Make sure you place the page numbers in middle, otherwise it will be asymmetric, some page numbers will be inside the fold while the rest is outside.

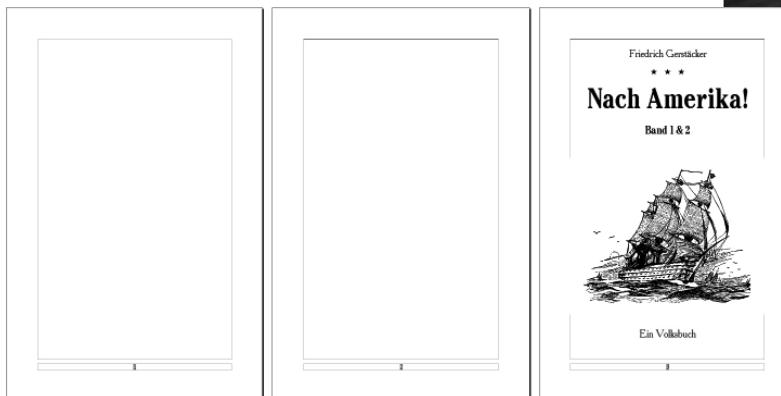


Fontstyle and size

I think any standard font like Times New Roman works fine and as a font size 9,5 is my favourite. It's a bit smaller then the average font size in factory books, but it helps to keep the page count down and is still perfectly readable. I would advise against using the "bold" style that can be toggled with shortcuts, they tend to look thicker when printed. Instead try to use the embedded bold styles in the font itself, if possible.

Order of pages

This is important if you care about the general aesthetic. In the printing process every page with an even number will be on the left side, every page with an uneven number will be on the right side. This is important for something like the inside cover, as you can see in the example below (Page 1,2 are empty, page 3 has the inside cover).



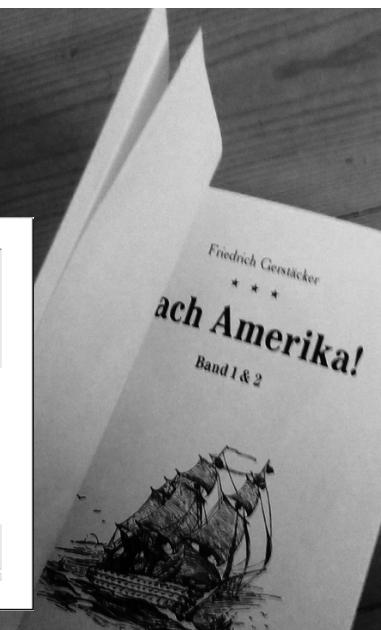
I think it would suck massively if the inside cover would be on the left side, which is more hidden and inconvenient at the start of the book. So place the empty pages in such a way that stuff like inside cover, table of content or author portrait are where you want them to be.

Optimizing Images for print

Finding good images to print can be a hard task. Here are a few tipps:

Black and white is generally the safest choice. Colours will be a tad darker in print and most of the time not optimized for CMYK print. On top of that its a bit cheaper. If you want to be super safe only use images like in the example images above. Wood Engravings or other art with similar lineart that is purely black/white never looks bad.

Try to avoid low resolution pictures, they tend to pixelate which doesn't look so pretty. What works best are vector images or high resolution pngs. For my old books I found nice free vectors of sailing ships via google and used these.



Sometimes there are images I really want to use but there are only lower resolutions available. In this case I take the low res image, blow it up to at least 2k pixels and use Vector Magic to generate a vector. The final result will be a bit different then the original image, so sometimes it looks good, sometimes it looks like shit. It may happen that you're out of luck and have to find another image.

You can insert the images directly into the .odt file, but exporting the .odt as a .pdf sometimes distorts the pictures, so be prepared that you have to correct this later in AcrobatReaderPro or another pdf editor.

Final Touches

So before I export the .odt file as a PDF I usually check if I have everything I want. My checklist is:

- ◊ Order of pages correct? (see earlier regarding inside cover)
- ◊ Table of content present and correct/updated?
- ◊ Page numbers present?
- ◊ Images present?
- ◊ 2-3 empty pages at the end?

If everything is in order I export it and open the PDF in AdobeAcrobatReaderPro. I personally think its the best pdf editor and you don't have to buy it. Cracking it is fairly easy.